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WEEKLY REVIEW.

—Public prayers for three consecutive days have been offered by Roman Catholics in Bombay for 'His Holiness Pope Pius IX., with special reference to the troubles and persecutions which afflict him and the Roman Church at this moment.' The last persecution of His Holiness has been waged by his trusted son the Emperor of Austria, who has gone so far as to give his people religious liberty. The way in which the Pope has been affected by this, shows what he would like to see in England and in the world generally.

—To-morrow, Sunday, will be a busy day on our lines of Railway to Mahim and Bandora. It is the feast of Our Lady at Bandora, and all classes, Roman Catholics, Hindoos, Parsees, Musulmans, will flock to the *yatra* in honor of Nossa Senhora. Extra trains will be running all day.

—We understand that those useful institutions, the Pensioners' and Widows' Home, and the Female Workshop, are each to receive an allowance from the Government of Rs. 200 monthly. The Supreme Government has sanctioned this. This will doubtless enable the institutions mentioned to enlarge the sphere of their operations.

A. C. in our next.

A new edition of Dr. Murray Mitchell's "Conflict of Christianity and Paganism during the first three centuries" has just been published, by the Bombay Tract and Book Society. This edition has been carefully revised and considerably enlarged by the author who is at present resident in Calcutta, and there can be no doubt that its value has thus been much enhanced. It embodies in a condensed form a great deal of valuable information, and interesting trains of thought are suggested on almost every page. With the author himself, many will be struck with the analogies between that early conflict and that which is now incipient in India; nor are the contrasts less worth noticing. Then it was *ex oriente lux*; Asia knocking at the door of Europe; now it is the West that enters into conflict with the darkness of the East. This little book deserves the attention of all, Natives or Europeans. No one can complain of anything perfunctory in the style or treatment; our beautiful carved or inlaid Bombay boxes are not elaborated more carefully than Dr. Mitchell's writings are. We subjoin the prefatory note:

"The following Lecture was originally delivered and published at Bombay. It has been recently delivered in Calcutta, and is now published by request, in its enlarged and amended form.

I dedicate it, with much regard, to the Educated Natives of India—especially to the members of the Brahmo Samaj of Bengal and the Prarthana Samaj of Bombay.

I earnestly invite their attention to the historical facts that are here presented. Many of them believe that new arguments and new weapons have been invented, with which Christianity may be repelled, or at least retarded in her march. The Reformed Hindus generally hold that, by divesting Christianity of its mysteries and deeper truths, they can retain its purer essence. I ask them to note the parallelisms between the position of Christianity in the ancient Roman Empire and its position in India now. They will see that the objections urged against it, the weapons of attack, the conflict of manifold systems of belief, the slow wasting away of Heathenism, the steady advance of the Gospel, the pretended improvements on it, and the position occupied by the reformed Hindus, are little more than repetitions of what occurred during the first three centuries.

It is the old battle, transferred to the East. Who can doubt the issue? At all events, let not our Hindu friends rely on weapons and tactics that have been long ago tried and found wanting.

God grant that, ere long, India may be a part of Christendom, yea, more truly Christian, and therefore more truly happy, than Christendom itself!

THE Amendment to the Constitution of the United States spoken of in the following extaact from the *New York Times*, has been ratified and is part of the organic law:

The Amendment was rejected by every Southern State except Tenessee, which latter State by its adoption was restored to the Union. If it had been accepted by the South as the basis of restoration, reconstruction would have been an accomplished fact two years ago; no military Government would have been imposed upon the South, and all sectional jealousies would have been obliterated.

"And why should it not have been accepted? It simply proclaimed that all citizens born or naturalized in the United States were citizens of the United States and of the State in which they resided; it prohibited laws abridging the privileges or immunities of citizens, or denying to any citizen the equal protection of the laws; it did not impose negro suffrage, but in case the franchise should not be given to negroes, it reduced representation accordingly; it temporarily disabled from holding office all these who, after taking an oath, "as a member of Congress, or as an officer of the United States, or as a member of any State Legislature, or as an executive or judicial officer of any State," had afterward engaged in rebellion, leaving this disability to be removed by Congress so soon as expediency required; it declared the validity of our public debt, and it repudiated all obligations incurred by rebellion, and all claims for compensation on account of emancipation.

"All these conditions of restoration were explicitly demanded by the people, and were sustained by their votes in the elections of 1866. They were rejected only by the Democratic Party and its Southern allies.

"But, in spite of opposition, the amendment has triumphed. The Fortieth Congress made its adoption the principal condition of restoration. If Congress appealed to the negro vote to accomplish this, it was driven to that extremity by the Democrats who opposed it, in the first instance, and who now threaten its abrogation."

This amendment brings to the Constitution of the United States what it most needed. It strengthens it where it was weakest; rectifies it where it was unsound. What we object to is that 'Congress should have made its adoption the principal condition of restoration.' The whole constitution of the United States rests upon the principle that a man shall be allowed to vote for that which he approves of, not for that which somebody else approves of. And when the Constitution demanded that every amendment should have the votes of a conspicuous majority of the people before it should take effect, it certainly required that these votes should express the unbiassed convictions of the voters. But the spirit of party, before the people had pronounced in the matter, decided that the Amendment was necessary and informed the South that vote it they must, or else remain unrepresented in the National Congress. The men who talk in this way are themselves rebels against the true spirit of republicanism.

Though we have this serious objection to the way in which this Amendment has been handled, we rejoice that the distinction of color before the law, has at length been done away, and that suffrage and representation are to go together.

THE Rev. Mr. Deane, having been appointed Chaplain at St. Emmanuel's, Madras, had some of the ritualistic paraphernalia (credence table, super-altar, 'sacred utensils') removed. Thereupon the *Madras Churchman* lifts up its voice as follows:

"It is difficult to imagine the blighting effect of the cloud which has thus darkened what was before simple and bright and beautiful. It was a fitting prelude to the Eclipse. Would that it had passed as quickly away. As remarked by one of the worshippers, the Psalms for the day touchingly described what had taken place—"O God, the heathen are come into Thine inheritance; Thy Holy Temple have they defiled."

We regret to learn that Bishop Gell has, in deference to the remonstrance addressed to him, ordered the articles of Church furniture to be replaced as they were.

God's people are 'His inheritance.' Christians are described by the Apostles as the Temple of God. That temple has certainly begun to be defiled, when they begin to connect the idea of sacredness with certain bits of furniture, with vestments, attitudes and points of the compass. The Spirit of God has not been given to guide them into the comprehension and veneration of such things, but into the word of God that they may everywhere walk as seeing Him who is invisible, worship God in Spirit and in truth, and seek the kingdom of God which is righteousness, peace and joy in the Holy Ghost. The buildings in which Christians assemble to worship him who has promised to be where two or three of his come together in his name, have begun to be desecrated when articles of furniture are treated as sacred, and those who remove them are vilified as though they were taking away the word of God itself, as guilty of sacrilege and to be branded as heathen. Really this is not a trifling matter, one which we can smile at and pass by. The extract we have given is in perfect harmony with testimony that comes to us from all quarters, and shows conclu-

sively that Ritualism is just idolatry. An idolater feels that a deadly blow is aimed at his religion, where disrespect is shown to his idols; and the minister who removes the 'sacred utensils,' upholstery and furniture of Ritualism, is denounced as a heathen guilty of profaning God's Holy Temple. The first epistle of John concludes with the words 'Little children, keep yourselves from idols.' This admonition was never more needed. Let all who call themselves Christians, be careful how they attach the idea of sacredness to 'things that perish with the using.' The fruit of the Spirit, this is sacred; and the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

A CORRESPONDENT informs us that he recently heard a sermon in condemnation of Ritualism, which to his great surprise, ended by making an exception in favor of the use of the cross by Christians. As for the objection derived from the idolatrous use of it by Romanists, the minister thought there was no logic at all in this. He quoted the lines beginning "Hold thou thy cross before my closing eyes," as not open to censure, even when literally understood.

The majority of Christians will no doubt agree with the minister. This much of symbolism they think innocent and allowable. For our part, we sympathize with our correspondent in his repudiation of the use of a material cross. The brazen serpent lifted up by Moses was preserved by the Israelites for some generations. It was not a mere copy; it was the very object itself, the sight of which had healed so many Israelites. But gradually the interest attaching to it deepened into veneration; the veneration merged into idolatry; and its destruction became necessary. God would not suffer the cross on which Christ hung to be preserved; in fact the early Christians were so intent upon knowing and being united to Christ himself, that they gave not a thought to the perishable wood or to the nails. But later Christians, letting go of Christ, gave attention to crosses; and so thin an edge as this sufficed to give an entering to the wedge. To us the material cross speaks much less of the crucifixion of Christ, than of the frightful idolatry which overspread Catholic Europe so many years, and still holds so many millions in captivity.

A *Reading-Book for Females*, prepared with great care by the Christian Vernacular Education Society, has been translated into Marathi by the Rev. Baba Padamanji, and has just been published under the direction of the Bombay Tract and Book Society. This is an important publication and marks a step in advance in the great work of elevating the females of India. Besides the Moral and Religious Lessons, there are a good many lessons on the Health and nurture of Children, and domestic matters generally. For instance, we have The Damp House; The Young Mother; Treatment of Infants; Bathing; Pure Air; Attending the Sick; Medicine; Measles, Hooping Cough, &c. &c. There are 18 such lessons, embodying a great amount of useful information, fitted to bring about many valuable ameliorations in the domestic economy of the people of this country. Under the head of Religious and Moral Lessons, we have such essays as these: The best ornaments; The Bible; Whom should we worship: Evil speaking; Scolding Women; Lucky and Unlucky days; Charms; Choice of a Husband; Duty to a Husband; Daily Duties; Good Management; Debt; Old and New Houses, &c. &c.

The translation is all that one could wish. Mr. Baba Padamanji has added another to the many excellent works with which he has enriched our Marathi literature. The book is nicely illustrated, and will be very acceptable to Native ladies who read Marathi, as well as to girls now in School. The Marathi title is *Strikanthbhushan*.

SPEAKING of the late William Burns, the *Sunday Magazine* says: "We are glad to learn that the memoirs of his life are to be published by one every way fitted to do justice to the subject, and we confidently expect that the work will form one of the most remarkable in the whole library of Christian biography." Dr. Arnot, of Edinburgh, says that Burns was "of vigorous Scottish mind and sound scholarship—tenacious, almost desperate in his grasp of all that he counted Christ's will—stern in his integrity—faithful almost to extremes in rebuking evil alike among friends and foes—loving and liquid in personal temperament, but absolutely terrible to all hypocrisy, wherever it might appear—delighting in the converse of his friends, yet making himself grandly solitary for the work of Christ—and was by much the most self-contained and self-sacrificing Christian that it has ever been my lot to meet." "To no other disciple of the Lord whom I have known did this characteristic of the Master so closely apply,—The zeal of thine house hath eaten me up. His eyes gleamed more keenly than the eyes of most men. The fire burnt fiercely, and sooner burnt out. The love he bore to the heathen for Christ's sake literally consumed him. The latest foreign missionary was, I think, as like the earliest as any that have lived and laboured in the intervals."

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SATURDAY, SEPTEMBER 12, 1868.

OUR RAILWAY EMPLOYÉS.

There is a painful subject which frequently crops up in conservation, though it is not often noticed in print, and that is,—the way in which many of the European employés of our Railways, are living. Those who have much occasion to go up and down the line, become aware that many of that class are living in a state of concubinage with women of this country. The thing is in itself sufficiently deplorable; it is even more so in its effects, direct and indirect. It is not only immoral, but demoralizing; those who surrender themselves to such a course of life, are in the *facilis descensus Averni*, and their characters rapidly tend to degradation and destruction; whatever of temperance, probity, reliableness there may previously have been in them, are likely soon to go by the board; the interests of the Railway, and the more serious interests of the public committed to the Railway, are endangered by their unreliableness. These men are scattered here and there along lines that penetrate to the very heart of the country; they are often the only representatives of European civilization; and thousands of Natives will form their notions of the dominant race and their Christianity from the grievously immoral and often brutal lives of these men. There are among the Railway employés some men of a very different stamp; but they are few and far between, and in the nature of things they are less demonstrative than others, and can do little to correct the sad influences we are noticing.

Among the servants of the Railway are a good many Natives. Many of these are young men who have received education in Government schools; they have so far overcome their national prejudices as to conceive a liking for the society of Europeans; it is evident that the influence upon them of persons living as those abovementioned do, will be unhappy and disastrous.

Looked at from every point of view, the evil we refer to is one that demands serious consideration. These men may, after a few years, find their way back to England. It is true that a large proportion of them are cut off after a brief career of toil and unhallowed indulgence in this country. Hard work, exposure, a trying climate, these conditions require to be compensated by regularity, self-restraint and moderation. These compensations wanting, death has an easy prey. But a certain proportion of them return to England. Their acquaintances will find them strangely altered; recklessness, shiftlessness, self-will, immorality and infidelity will stamp their characters in a way to make it evident that society has gained nothing by their return.

What is to be done?

It is evident that those who are set apart to preach the Gospel to Railway employés have a most arduous task. They need to be men of *irreproachable lives*, of unquestionable devotion, of large experience, of much tact, of uncompromising boldness. When they have preached their Sabbath sermons their work is scarcely begun. For the men that most need their ministrations are not likely to seek them; they will have to be sought and that individually. Patient pains must be taken to bring the Gospel to bear upon them. The men who addict themselves to this important and trying ministry, must be content to eschew the society of those who appreciate their culture and refinement; whatever tokens of a superior social position are likely to hinder them from getting access to those that most need the Gospel, they should be prepared to lay aside.

Still, what is to be done?

Let the directors of the Railway Company understand that they have a responsibility before God with reference to this matter. Let them be very careful in their selection of men for this country. Let them send out married men, with their wives, whenever they have the means of doing it. It is to be feared that the reports which have gone home of the state of things along our Railway lines, will indispose the men and women whose influence would be most valuable, from coming. Still, let the thing be rightly gone about and we doubt not that a measure of success will rest upon it. There are occasionally found, in bodies of workmen in England, an individual who while faithfully performing with the rest, his allotted work, has a spirit that leads him to do what he can for the moral and spiritual good of his fellow-workmen; the spirit of a missionary in fact. Such men, if at the same time humble and sensible, would be invaluable out here.

Still, what can be done?

We leave the question with others and hope that it may meet with the consideration

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it deserves. Government cannot say, Railway directors cannot say, Christian Societies cannot say, We have done what we could.

PANTHEISM.

PANTHEISM teaches that God is all, and all is God. All that we perceive by the senses, or intellectually, or intuitively, and we that perceive, and whatsoever has any existence, all is God. God is not distinct from his creation; there is in fact no creation; what we call by that name, is simply the diversified manifestation of God. But a manifestation implies some beholders to whom it is made; by the hypothesis, there is no other existence than God; the manifestations of deity must then be manifestations made to himself.

It is not denied by pantheists that God is almighty, all-knowing, everywhere present, boundless in wisdom. He is independent, for there are none on whom he could depend; he is unchangeable in his perfections, for there are no external influences to modify them. He cannot however be called sovereign, for there are none over whom he can rule, if the pantheistic system be true.

Now if God is almighty and all-knowing, and if there are beings who are not almighty and all-knowing, it follows that these beings are not God. If God is infinite; if in this respect he is definable and distinguishable from all other conceivable existences, then the finite cannot be God but must be of the nature of a creation. Actually, the world is full of finite intelligences; the one that guides this pen, and the one that reads these words, are very limited intelligences, seeing things very differently from each other, and seeing exceedingly little. My hand is guided by my will and by my eye; but I know nothing of the blood that flows in the veins of my hand; not one of its globules was ever seen by me; nor am I acquainted with the muscles that carry out my volitions. Am I divine? Is deity like a great mountain that may be separated grain from grain, each grain being merely a grain, and the aggregation of the whole making the mountain? Is infinite knowledge made up of a multitude of little knowledges? What is infinite knowledge? It is the knowledge of all things actual and possible; and God is a being who knows all things actual and possible; to take away from this knowledge is to destroy God. He is what he is immutably; and a being who only partly knows is not God, but a creature.

We are conscious of being under law. But law implies duality, a law-giver and a law-receiver; one that commands and one that is commanded. One that is commanded is not God, for the perfections of God preclude the idea that he can be commanded.

We are compassed about and interpenetrated by law. That law is the expression of a divine will that man should be just, truthful, kind, grateful, chaste, reverent and obedient. But this law is abundantly broken; and the conscience of man condemns him for his trangressions. But if there were no being existing but God, the *idea* of sin would never have had an existence; for it supposes the existence of a voluntary finite agent choosing one thing in contradiction to God who chooses another. Pantheism excludes the idea of sin, and forbids us to find in any act or thought or desire, anything but the choice of God. But if the acts, thoughts, desires of men are those of God, then the perfections of God disappear at once.

We have precisely the same proof of the existence of something that is not God, that we have of the existence of God; as much evidence of the finite as of the infinite; of the law-breaker as of the law-giver; of ignorance as of omniscience; of limitation as of immensity; of guilt as of impeccability; of the culprit as of a supreme Judge.

There is a great deal of pain in the world. There is the pain of disappointment; of privation; of self-condemnation; of fear; of unsatisfied desire; and there is physical pain in a thousand forms and degrees. But one that is omnipotent cannot suffer; pain implies grievous limitation of power, subordination.

But, says the pantheist, is it not possible for God to dwarf himself in infinite organisms, having at their beginning the minimum of power and knowledge with a principle of growth? That is to say, Is it not possible for God to cease to be God in myriads of individual existences, while remaining himself apart from them? Upon this assumption, the finite organism instead of being a creation, is a reduction, a self-spoliation of deity. I am a being conscious of limitations, ignorant, inept, fallible, a prey to many conflicts, painfully in the dark, susceptible of suffering in many ways, crushed before the moth; and I am God the omniscient, omnipotent, unchangeable, infallible, who have made myself this limited, benighted creature. If any one fails to see that this is the most monstrous abuse of language, we have still this to say to him: Your hypothesis removes no difficulty, but greatly intensifies all the difficulties of the ordinary belief. In every finite being you ask us to see the suicide of deity. If we are bewildered by the fall of *sinful* man from a state of sinlessness, what are we to make of the spectacle of God himself, the sin-hater, the right-lover, casting himself into the fathomless abysses of iniquity, and then condemning, chastising, torturing himself for ever?

HOMILIES FOR THE TIMES.—XLIV.

"*Christ in you, the hope of glory.*" Col. I. 27.

Christ in us is the gospel in us. There are many commentators of the gospel in these days; many very diligent critics, weighing and sifting its phrases, words and very letters; but the commentator wanted is one that shall translate it into his life, and who is very solicitous that every word and tittle may have the advantage of such enunciation as his obedience can render. Many investigators cry 'eureka' and rush into print, if they discover a new reading that affects in the least degree the sense, while the verse in which they make the discovery teems with admitted truth not five per cent of which has ever found its way into their life. As though a man at a banquet instead of eating the food before him, should violently wrangle with another as to the number of petals in a rose. It is possible that some who saw and heard Jesus went away to their village and discoursed volubly about the garments that he wore, the way in which he wore them &c. &c. And there are those now living who would give a little fortune to have the latchet of one of his sandals, while thousands of his words still stand waiting at the door of their hearts. 'Ye hypocrites!' we may hear Christ saying to such, though they complacently regard themselves as attached disciples. If, as we have seen, it is our vocation simply to represent Christ to our generation, how great cause of profound humiliation must there be to many of us who draw nigh to our last hour, leaving so much of Christ untranslated in our life, so much of the work our Father has given us, unfinished. Let us give heed to the exhortation of the aged Peter, who urges us to give all diligence and add to our faith virtue, add to our testimony all that is in Christ, and not bring back three, five, ten talents in a napkin; 'that ye be not barren nor unfruitful in the knowledge of our Lord and Saviour Jesus Christ.'

The combinations in Christ's character are even more remarkable than the separate qualities. We not unfrequently meet with men whose characters are bright with some particular virtue. One man has an invincible probity; another is conspicuous for generosity; a third is indefatigably industrious; a fourth is benignity itself; a fifth has remarkable firmness; a sixth is a pattern of humility; a seventh is brave as a lion; an eighth is uncompromisingly truthful. But the tendency is for the scale to kick the beam. The salient quality implies a void at the other extreme. The firm man is wanting in geniality; the generous man forgets that he is a steward; the industrious man sacrifices to-morrow to to-day; the humble man overlooks the rights of others trusted to him; the kind man is not sufficiently heedful of the claims of truth; the patient man fails in energy. Alas, the waywardness of our nature. It bars one door against sin and mounts sentry there with ever so much satisfaction, while several other doors give the enemy abundant liberty of access.

Nothing of this kind presents itself in Christ; and just so far as Christ is formed in us will this tendency be overcome.

Let us notice in Christ the combination of geniality with outspokenness. He was friendly; he drew near to men and drew them near to himself; found something or other in them upon which he could lay hold and establish a kind of affinity. Sometimes a couple of strangers, entering into conversation, discover that they both came from the same county or township, have some common friends, or perhaps are distantly related; immediately a connecting bond is established between them; they are no longer strangers. Well, our Lord knew how to overcome the ice in which men isolate themselves; to assure them of his friendliness; to put them at their ease. Publicans and sinners sat at meat with him; and Pharisees invited him to their houses. A woman of Samaria, a Nicodemus, a blind beggar, were conscious of this geniality. But the friendly and the affable often inspire us with a confidence which they afterwards disappoint. They join themselves to our deceitful heart to increase our self-complacency, and without intending it, lure us to destruction. Their society is agreeable but not particularly profitable; often the opposite. But the Lord Jesus kept back nothing that was profitable. He saw men as they were, and sought to show them what Satan was hiding from them. Now the men who know to read character so well, whose keen eye none of our failings escape, are not the men who inspire us with confidence; we fear their ridicule; we shrink from their ill-disguised contempt; even their attempts to benefit us, irritate. The qualities were in Christ beautifully blended. Men did not find out that he know them before they found out that he loved them; scarcely ascertained his love before they became aware of his perspi-

acity and faithfulness. Loving darkness ather than the light, they were of course, for he most part, eventually repelled by the ruth that could not remain eclipsed in him; ut there was not wanting the halo of friendness to attract, if possible.

Our natures generally have a facility for moving in some particular direction; there is some virtue comes easier to us than others; and when we have been brought into Christ's kingdom, the likelihood is that our service of the Master will be most strenuous in the direction of that facile virtue. Let us look to Jesus, and study the combinations in his character, lest our new nature be as misshapen as the old was. Let his friendliness and his faithfulness be both formed in us. Let us be genial without suffering ourselves to be dominated by the evil in others. Let us follow peace with all men without withholding the medicine that Christ has sent for their wounds. If they draw back and stand aloof from us let us make sure that it was Christ in us, the truth in us, that repelled them, and not our harshness, censoriousness or pride.

Notes from an Interleaved Bible.

Psalm xl. 6. A true sense of the greatness of God naturally introduces the question of propitiation.

6-10. It is little likely that the Psalmist knew the true meaning of what he here wrote, though there may have been some train of thought in his mind corresponding in an inferior sense to the words used. The Epistle to the Hebrews shows what was the mind of the Spirit. 'Mine ears hast thou opened'. A special revelation.

It seemed good to the Spirit of God not only that there should be a multitude of Messianic prophecies in the Old Testament, but that these should for the most part be imbedded in the ordinary text, come in incidentally, not in a framework by themselves. They intermingle with the common utterances of the inspired writers, sounding no trumpet before them or behind them, and are to be recognized simply by their own intrinsic features. It is a great mistake to suppose that where there is a Messianic passage there the whole Psalm is Messianic.

Apart from their typical character the sacrifices had no value in the sight of God. The slaughter of these innocents was in itself displeasing to God. The system had a value solely as a means of educating man in the knowledge of God and of himself, of sin and of holiness. The Mosaic books contained innumerable proofs of the tender regard of God for the lives of the meanest of his creatures, and it was the knowledge of God's regard for animal life, that made the sacrifices so impressive as an exhibition of God's displeasure against sin. But what God required, what his perfections required, was the sacrifice of which the Jewish rites were typical, that of the God-man,

7. Conceive the interest with which the youthful Jesus searched the Scriptures for prophecies regarding himself and his work. With what interest must he have read this passage among others. In a humble sense the believer may say 'in the volume of the book it is written of me; these invitations, instructions, promises, are addressed to me; my name is in this book of life.'

8. That is, if the word of life is in my heart if I delight to do the will of God. 'Delight to do,' this is something very different from that intellectual approval of the word which is expressed in Romans vii, 'I delight in the law of God after the inner man,' the state of mere conviction. Where the Spirit is are life and peace.

9. The righteousness which God accepts, in distinction from that which men make their boast in. See Matt v.-vii. 'I have not refrained my lips.' Perhaps few preachers can say this. There is such a temptation to accommodate the truth; ingenuity is employed in making it palatable. The parables of Christ show us what scope there is for Christian wisdom, even where there is perfect faithfulness.

10. Have not hid, have declared; have fully revealed the love of God. The great congregation is no longer limited to the congregation of Israel.

10 and 11. Thy truth: i. e. thy trueness. This is the source of all the sinner's fears, the believer's hopes.

He looks first (13) at the host of his iniquities, and thou (15) at that of his enemies. We must be victorious within before we can conquer without

14. That wish me evil. It may be said that he wishes them evil. But they attack in him a righteous cause; and as the defender of that cause he entreats judgment from God, vindication. In similar straits we pray Come, Lord Jesus, come quickly. The whole creation groaneth and travaileth for this.

16. The Lord be magnified. When we indulge self-complacent thoughts, self-seeking desires and aims, we say something very different from that. It is heaven to say with the whole heart and continually, wisdom and power and honor to Him.—Connect 'the Lord be magnified' with 'I am poor and needy.'

Epitome of News.

SATURDAY, September 5, 1868.

—*New York Times*: "The election of the distinguished Scotch scholar, Dr. McCosh, to the Presidency of Princeton College, brings to our recollection another very distinguished Scotch scholar who was elected to the Presidency of the same institution exactly one hundred years ago. We refer to Dr. John Witherspoon, whose name may be familiar as a signer of the Declaration of Independence to many who are otherwise unacquainted with his character and genius. Dr. Witherspoon was a lineal descendant, on the mother's side, of John Knox, was educated at the University of Edinburgh, and after being ordained to the ministry, gained some reputation as a writer on religious subjects. He was elected President of Princeton in 1766—a position which he at first declined, but afterwards accepted, and was inaugurated in August, 1768. He greatly raised the reputation of the institution by his scholarship, and beside his other duties accepted the professorship of divinity and was pastor of a church in Princeton during the whole period of his Presidency. When the stormy days of the Revolution arrived, he took an active part with the party of independence, and was a member of the Provincial Congress of New-Jersey, and of the Continental Congress at Philadelphia. He represented New-Jersey in Congress for six years, and drew up many of the important State papers of that period. A biography of him says that in far-searching insight into the future, it may safely be said that he had not his superior in that body. Devoted to the independence of his country, and to the principles of freedom which he had imbibed through Scotch Presbyterianism, with a vigorous will, brave character, and elevated moral ideas, he exercised a very great influence on our affairs in the infant days of the Republic. We have no doubt that Dr. McCosh, who will soon arrive in the United States to occupy the chair of Dr. Witherspoon, will give no less lustre to the position by his scholarship than it derived from his brave Republican countryman a century ago."

"The Parliament of King Kamehameha has, with his consent and approbation, voted a subsidy of $25,000 a year to a steam line between the Sandwich group and San Francisco. There was a report that he is strongly prejudiced against the Americans; but the above fact does not countenance it. The editor of the Hawaian *Advertiser* wrote an article in favor of annexation to the United States and was serenaded for it by the American party. But Kamehameha is in no mood to extinguish himself and his dynasty by assenting to any such scheme, or submit to any appearance of coercion on the part of Americans."

"Over twelve hundred emigrants from Scandinavia, Holland, England and Wales, were received in Castle Garden last week, by the Mormon agents from Salt Lake City, to whom they were consigned, and carefully forwarded by rail to the West. Over two thousand more of the same sort are daily expected, and these will follow the others—workmen, mechanics and agriculturists, who will immediately find something to do in the Salt Lake region. Brigham Young has the contract for building part of the Union Pacific Railway, and these poor foreigners will earn their citizenship on that great highway of our social progress. They care very little apparently for the peculiar tenets of the Mormons and are thankful to be helped into this land of promise by anybody or anything. As for that anachronism of the nineteenth century—the Mormon polity—it will be run down and over by the engine. Cow-catchers will be useless when the time comes."

"The respectable Chinese of San Francisco have recently acted in a way to discredit the reports or notions of those who regard them as an incurably immoral race of people. The steamer *China*, just arrived at that city from China and Japan with 956 steerage passengers, mostly Chinese, brought among the number forty-three girls destined, it was thought, to an improper course of life on landing. A number of Chinese citizens at once interfered in the matter; and the result is that these women shall be either sent back to China again or apprenticed to honest trades in their new home."

"The comparative statistics of London and Paris present a few features of difference, which are significant of the different characters of the two communities. The City of Paris contains about 2,000,000 of inhabitants, living in 50,000 houses. London has 3,000,000 of people, and about 360,000 houses,—the proportion of people to a house being five times larger in Paris than in the English capital. The London average is eight, and the Paris average forty to each dwelling. The above shows the English preference for separate residences, contrasted with the naturally gregarious habits of the French. A grand democratic feature of French society—the strongest of all, in fact—is the custom of people of wealth and station living in one part of a house while poor, struggling folks occupy the upper stories of the same. Respectable society in London shudders at such a thing."

"We observe the departure from Chicago of an exploring expedition of twenty-five competent persons to the Rocky Mountains. They go out under the auspices of several educational and scientific bodies in Illinois, and the Government aids them to the extent of furnishing supplies, guides and mules. They expect to be absent two years, and will make their way direct to the headquarters of the Colorado, near Pike's Peak, for the purpose of surveying the river from the source to the point where the Government survey terminates. We are glad to see such an expedition gotten up. It is surprising how little is known, either by the public or by scientific men, of the vast country that includes the Rocky Mountains, and borders upon either side of them. We shall doubtless have the work of exploration pushed, now that the Pacific Railroad takes travellers within range of the mountains. And we expect to see discoveries made that will be of great importance to the practical interests of the country."

—*San Francisco Bulletin*: "An earthquake wave which followed the recent eruption in the Sandwich Islands, was transmitted to this coast and recorded on the Government self-registering tide guages at San Diego, San Franscisco and Astoria, in about five hours. On the 23rd of December, 1854, a similar wave was transmitted from the coast of Japan to the Golden Gate in twelve hours and thirty-eight minutes. It will be recollected that this earthquake wave caused the wreck of the Russian frigate *Diana* in the port of Simonda, and great loss of life. These facts, which are derived from the best authority, convey a very impressive idea of the tremendous power required to disturb the whole body of an ocean, for a distance of from 3,000 to 5,000 miles, by a movement distant from its ordinary tidal swing. It will be seen that the revulsion of the great tidal wave at Hawaii reached this coast, distant over 2,000 miles, in five hours, and was observed along a stretch of shore over thirteen geographical degrees in length"

—*Bombay Gazette*: "There is undoubtedly much discontent throughout the native army at the present moment, which may, we believe, be attributed to four principal causes:—

In the first place we show that we distrust it.

In the second place sepoys cannot retire on pension till they are invalided as utterly worn out and unfit for service.

In the third place British officers no longer seek to obtain their affection and confidence.

In the fourth place there is no scope for ambitious men conscious of the possession of military talent."

—*Delhi Gazette*: "We have been assured that the works on the Great India Paninsula Railway, from Beerh to Jubbulpore, are being pushed on to completion with vigour, and that the line right up from Bombay will probably be opened to the public by June 1870."

—A poor man who took refuge from some supposed enemy in a tamarind tree, at Madras, and

refused to come down, has been sentenced to six weeks imprisonment.

MONDAY,—SEPTEMBER 7.

—The *Malta* with the English Mails of August 14 arrived on Saturday. *Overland Mail*: The rumoured intention of the Government to appoint Lord Mayo Viceroy of India has called forth much adverse criticism from the Liberal press.

The Marquis of Abercorn has been created Duke of Abercorn in the Irish peerage and Marquis of Hamilton.

The Princess Teck has given birth to a son.

Lord Napier has been entertained at a banquet at Welshpool, and has defended himself against the charge of deceiving King Theodore.

Mr. W. H. Russell, of the *Times*, is a Conservative candidate for Chelsea.

Mr. R. Pigott, proprietor of the *Irishman*, has been released from prison.

Mr. G. E. Cartier, the Canadian statesman, has been created a baronet of the United Kingdom.

The first private execution in England took place at Maidstone on August 13.

The Rev. G. C. Bell has been elected head master of Christ's Hospital.

There have been some heavy rains and thunderstorms, and the weather is much cooler.

La Lanterne has been seized, and M. Rochefort, having been sentenced to four months' imprisonment for an assault on a printer, has fled to Brussels.

The Duke and Duchess de Montpensier have strongly protested against their expulsion from Spain. Rumours of insurrectionary movements still prevail.

The Czar and the King of Prussia have had an interview.

Prince Karageorgewitch has been arrested in Hungary. His estates in Roumania have been sequestrated.

Mr. Thaddeus Stevens is dead.

The fault in the Atlantic telegraph cable of 1866 is believed to be about eighty miles from Newfoundland, and to have been caused by an iceberg. It is likely to be restored in less than a month. Meantime the other cable is equal to the work required of it.

A company is proposed for the reclamation of the desert of Sahara, by means of Artesian wells.

The Dean of Ripon was found dead in his bed. He is supposed to have died of heart disease.

—There are 2 Government Girls' Schools in Bengal, 61 in Bombay, 479 in the N. W. Provinces, 296 in the Punjaub, 6 in Oude, 130 in the Central Provinces, and none in Madras.

—Fall of rain in the Fort, up to Saturday, 69 inches.

—Galle telegrams: "War has again broken out in New Zealand. Ten officers and men of the armed constabulary force have been killed, and several wounded by the rebels, who surprised and captured a redoubt in the night, abandoning it in the morning.

—*Times of India*; Baroda: "The Guicowar's grand *Sowaree* in honor of Gunputtee came off yesterday; a wing of the 18th N. I. attended. The usual tents for the Resident and staff were pitched, and were taken advantage of by a great many ladies and gentlemen."

Quousque tandem.

—*Times of India*: "A tea meeting and service to inaugurate the opening of a Church, and library and reading room at Parell, was held on Saturday evening. The removal of the B. B. and C. I. Railway workshops at Amrolee, to Parell, has caused a considerable influx of Europeans to that place, and the Railway Company having appointed the Rev. E. H. Du Bois, Chaplain, a room has been set apart for a library and reading room in which weekly services are also held. The proceedings in the first place commenced with a tea, at which about 150 sat down, after which there was a concert of vocal and instrumental music by the Mazagon Glee Union."

—The *Mofussilite* records the following "domestic occurrence extraordinary," :—On the 28th instant: —"The female Tiger in the Queen's Garden [of Agra], of two Cubs prematurely; they were both dead, and were eaten by her as soon as they were born."

—*London Review*: There has been "a scene" at the annual distribution of prizes at the Sorbonne. The young Prince Imperial presided, and when the name of Cavaignac—a youth of sixteen, and son of the late celebrated General—was announced as having gained the first brize for Greek, and he was called upon to go forward, and receive the prize from the hands of the Prince Imperial, he refused to move. General Cavaignac was one of those who were seized and temporarily imprisoned on the eve of the *coup-d'etat*; and the youth his son determined that he would not approach the son of the man who had so treated his father. Madame Cavaignac was present at the time, and, like a Roman matron, encouraged her boy in his rebellion, the youth was applauded by some of the other students; the excitement spread into the street, and cries were raised of "Vive Rochefort." "Vive *La Lanterne*!" Young Cavaignac has been dismissed from the school in consequence of this event, and some arrests have been made among the students.

—T. in the *Friend of India*: "I have been staying in Yorkshire and have been hearing things which convince me more than ever that the Household Suffrage Bill has inaugurated a revolution. The very Radicals are amazed at the power they have acquired. The workmen who were suspected of indifference are rushing forward to claim their franchises, and the numbers on the Register will be overwhelming. In Bradford, for example, with its 3,800 electors, 21,300 heads of families will have and will use the right to vote. In Leeds the increase is nearly as great, in Leicester it is five-fold, in Hull four-fold, in the West Riding sevenfold, in the county towns of the Eastern Counties three-fold. The Nonconformists are working like bees, and there is scarcely a doubt that Mr. Gladstone will come into power with 350 members at his back bound by the strongest pledges to obey him. The Irish Church will go down with a rush, and probably some other things, the most important being, as I hear whispered, the present constitution of the Army which Mr. Gladstone pronounces unworthy of a civilized people."

—The *Prabhakar*: "The British Indian Government did not manifest, nor was in any way hindered by, its tolerating scruples when it set itself to work vigorously to bring about the abolition of the Meriah sacrifices, of Suttee, and of Infanticide. Granting that those murderous, cold-blooded, and suicidal rites, those sanguinary obligations imposed on the deluded followers of a dark, cruel, superstitious creed, were opposed to the vital interests of society, and as such, required, or called for, summary extirpation by the iron hand of the law, yet they were none the less invested with a degree of religous importance in the eyes of those amongst whom such hideous practices prevailed, and Government interference with them was, at first, resented and opposed. On the principle which induced our rulers, in the interests of humanity, to bring about the abolition of the sanguinary ordinances mentioned, what can prevent their moving, in the interests of morality, to bring about, if not the absolute suppression of the iniquitous and shamelees practices and ceremonies observed in the celebration of the Indian Saturnalia, the *Holi* at least, a prohibitory enactment, enforcing as much of isolation on such disgusting demonstrations as can possibly be given to them? A measure of this kind could well be introduced and adopted, without our laying ourselves open to the charge of intolerance. The question suggested in a discussion of this nature, as broad as it is long. If the iuterests of humanity demanded our violating our policy of toleration, by suppressing such bloody, albeit strictly religious rites as Suttee and the Mariah sacrifices, as also the immolations offered annually at the wheels of the car of Juggurnath, the interests of morality as well demand that the abominations of the *Holi* be, if not suppressed *in toto*, at least carried on under legitimate restraints, and in seclusion; for what is opposed to morality is opposed to law, and what is opposed to law, is opposed to the best interests of society.

—Same: "Professor Neumayer, a Bavarian who has been conducting scientific researches in Australia, has arranged to cross the mighty island in an almost direct line from the Burdekin river on the east coast to Perth, the capital of the Western Settlement. The distance is 2,700 miles and is to be divided by fourteen depots. The time to be occupied is three years and a half. The expedition will consist of twenty-five persons, some of them scientific assistants, under Mr. Neumayer. 'Two months will be spent at each station or the detailed study of the geology, bonaty, zoology and meteorology of the country."

"A Hydraulic Graving Dock, with Mr. E. Clark's Patent Hydraulic lift for raising ships and placing them on pontoons so as to enable them to be cleaned, has been ordered out from Home and is to be placed in Bombay harbour near Hog Island. The pontoon is 380ft. in length, 85ft. in width, and 9ft. 6in. in depth, and is especially designed for docking the large Indian transport ships. The lift itself is a machine of unprecedented dimensions consisting of a group of seventy-two hydraulic presses of 35 feet stroke, each press having power to raise 200 tons, and the whole group, therefore, being able to lift 14,400 tons through a space of 35 feet in about 30 minutes. At the outset the Dock will cost something like 20 lacs of rupees.

"The American Missionaries seem to be succeeding in the states between British Burmah and the Saimese frontier. Messrs. McGilvray and Wilson have introduced vaccination into the Zimmay States and the chiefs are giving their countenance to the practice."

"The latest tax devised by an Oriental is one on the dead. The enlightened Viceroy of Egypt exacts 18p. (3s. 8d.) each on *dead bodies* before they can be buried."

"The Calcutta Papers announce the death of the Hon'ble Prosunno Koomar Tagore, C. S. I., after an illness protracted over a year and a half. The deceased gentleman was educated by Mr. Sherebourne in days before the Hindoo College was founded. While still in his teens, in conjunction with Romanauth Tagore, he started an English newspaper called the *Indian Reformer*. He next engaged in commercial speculation, in which he appears to have been unfortunate. His legal tastes and studies now proved of great assistance to him. He practised as a pleader at the bar of the Sudder Court with great distinction and soon acquired a large fortune by his professional exertions, He is said on one occasion to have earned in a single day fees amounting to Rs. 10,000. He attracted the notice of Lord Dalhousie who advanced him to the office of Clerk Assistant to the Legislative Council. A Fellow of the Calcutta University he was always distinguished for the warm interest he took in education and devoted both his literary talents and purse to the promotion of Sanscrit studies. He received the Star of India at the Agra Durbar in 1866. For some time he promised to be the most eager of the reforming party in Bengal. But the conversion to Christianity of his son, whom he attempted to disinherit, led him to fall back into the slough of idolatry. In this he continued to the last, being taken to the Ganges in the usual inhuman style. We admire his career, however, as a whole, but truth compels us to state, since a contemporary has been misled, that he was regarded by his tenantry and the district officials as a hard landlord."

"Seven more survivors from the wreck of the timber ship *Sultana* have turned up after undergoing great privations in the Sunderbuns. The Captain was among them. The mate and eighteen of the crew still remain unaccounted for.

TUESDAY,—SEPTEMBER 8.

—Some burglars made an unsuccessful attempt to enter Thornhill and Co.'s shop in Meadow Street, on Saturday night.

—Another coal-laden vessel has been burnt at sea, the Hollandstreu, Shields to Batavia. The crew took to boats: one of these was upset and the Captain, his sister and eight men were drowned. The remainder were picked up by the Ship 'India' and brought to Bombay.

—*Pioneer*: "The Government of India has sent home to the Secretary of State draft rules which will practically, if sanctioned, place the whole Uncovenanted Service on the same footing in respect of leave with the Covenanted Civil Service. The same rules with regard to the proportion of pay to be enjoyed during furlough will apply to both. The rules, moreover, will apply to native and European officers alike, with this proviso—that "only half the amount of leave claimable" under the rules "can be taken in India."

—It is said that the crops in Guzerat will gain immensely by the late rains.

—It would appear from the *Madras Standard* that there is a considerable and steadily increasing emigration from that presidency to British Burmah, chiefly from the Coromandel Coast. Colonel Fytche, the Chief Commissioner of Burmah, has found it necessary to address the Government of India on the treatment these poor people receive on board the emigrant country ships. Overcrowding is the least of all the evils complained of; for it seems that after the vessels put to sea the unfortunate victims, the passengers, are made to sign promissory notes binding them to pay sums of money, varying from Rs. 60 to Rs. 100. In the case of women the amount is regulated by the marketable value of their good looks. Should the

passengers refuse or show any hesitation to comply with this unjust demand, an effectual remedy is had recourse to—the recusant's supply of water is stopped till he, or she, consents to the unjust demand. Of course, on landing in Burmah, these people are kept in a state bordering on slavery till the amount of the promissory notes is liquidated.

—*Friend of India*: "The Select Committee to whom the new Marriage and Divorce Bill may be referred ought to deal with the question of mixed marriages between persons of different non-Christian creeds, and those of Asiatic birth though not of either Hindoo or Christian orthodox belief. The seething which we are producing in the midst of the old faiths and social customs of India will cast up many a curious case like that of the Roman Catholic apostate who legally married both a Christian and a Hindoo wife, a wrong with which the present Bill deals. Even now two classes are pressing for relief. There are the Brahmists, who cry for a special marriage Act, but if they continue to be not only so few as at present, but so destitute of a coherent and fixed creed as a correspondent, one of their number elsewhere represents them to be, a special Act would be absurd. Again the Buddhist law of marriage and divorce, as it prevails in Burmah, is very loose. Hence the disgraceful *liaisons* formed by British officers with Burmese women who imagine themselves to be married—connexions which are filling the province with so-called orphans. So the many Hindoos and Musulmans who immigrate into British Burmah—there are more than a hundred thousand—take to live with them women of the country who believe themselves to be married. What is the result on the death of the father? If he leaves a large estate it is claimed by his heirs in India; if trifling property, the mother with her children is allowed to administer without opposition Hence arise gross scandals and much injustice to both the widow and the fatherless. Would not all such cases be met by providing, for all marriages in which both parties are not pure Hindoos or Mussulmans or Budhists, the same civil contract, by registration, which Christians enjoy. The civil rite might be accompanied by any ceremony the parties chose, but the legality of the marriage should, as in the case of Christian dissenters and natives in India, lie in the civil act. The wrong is widespread in Burmah and has been represented to the Chief Commissioner."

WEDNESDAY,—September 9.

—Number of wild beasts destroyed in the Central Provinces. during the six months ending 30th June last:

Tigers	391
Panthers and Leopards	563
Bears	384
Wolves.....	274
Hyenas	371
Total.....	1,983

Reward paid, Rs. 28,273.

—Fifty-four Rohillahs were recently apprehended by the Hyderabad Government, and sentenced to transportation for life, for having been concerned in some wholesale dacoities.

—The Bengal Association protest against the proposed cess on the land for education and roads.

—The Zouave who undertakes to heal people by word of command, has left the French army and has established himself at Passy, where he is greatly run after, says the Paris correspondent of the *Bombay Gazette*.

—*Englishman*: "It is rumoured in official circles that new troubles have broken out in Bokhara. The Russians are said to be marching on the capital of that Khanate with large forces. The immediate cause of this new war is the imprisonment of the Ameer by the priestly party. This party resents the alliance, which has sprung up between the Ameer and the Russian Government as subversive of the Moslem faith. They preach up war to the death against the "Kaffirs," and thus only pave the way to the complete annexation of the country to Russia. Of course the forces of General Kauffman have been despatched to effect the release of the Ameer."

—*Bombay Gazette*: "Mr. Mooljee Thakersee, since his return from England, has not been supported by the Settias of his caste, but we are glad to hear that he has been receiving encouragement now from independent members of it, who have set apart a sum of Rs. 50,000 for the purpose of carrying out more liberal caste arrangements than exist at present, and which Mr. Mooljee and any others who may come to be in the same position may take advantage of. This is a step in the right direction. There are men who, true to the best interests of their countrymen, have determined to eat with Mooljee Thakersee. This has put the whole Bhattia community in commotion. We warn the police to be on the alert. Mr. Goculdass Lilladhur, who took a conspicuous part in the late Maharajah Libel Case, and who was fined Rs. 1,000, seems now to have given up the leadership of his caste in the Bhattia community. It appears that some of the Brahmins who wanted to excommunicate Mooljee have now come forward and expressed their readiness to eat with him and to admit him into caste."

Is the fund for the purpose of paying caste fines and thus averting excommunication?

—A man named Kesau Ludha stabbed himself and then got three men arrested on a charge of having stabbed him. The *Bombay Gazette*: "Such cases of self-mutilation in order to support false charges are, it seems, rather common amongst the lower class of natives, and should this man be proved to have done such a thing, his punishment should be such as would deter others from acting in a like manner."

The mild Hindu is some times vindictive enough to commit suicide for the simple purpose of distresing those he has a grudge against, by making them imagine themselves responsible for his death, and likely to suffer for it in providence.

THURSDAY,—September 10.

—*Bombay Gazette*: "Yesterday forenoon the last public sitting of the Bombay Bank Commission in Bombay was held in the Durbar Room. Mr. John Stuart, liquidator of the old Bank of Bombay; Mr. M. Balfour, secretary and treasurer of the new Bank; and Mr. C. E. Chapman, lately a Government director of the old Bank, had been furnished with a list of interrogatories, to which they stated their answers. The interrogatories were chiefly directed to the question how the interests of the Govenment in the bank might be looked after—whether by Government directors, one Government director, a Government auditor, or by a Government inspector.

—The Superintendant of Coorg thus describes some Cromlechs found in that province.

"The parallel barrows, or mounds of earth, alluded to in my former report, though containing one or two Cromlechs, were found not to cover continuous rows of these structures; but the Cromlechs now excavated were situated below large mounds and covered over with trees and dense brushwood, showing that they had not been touched by the hand of man for ages past. These structures consisted, like the others reported on, of oblong chambers, the bottom and sides composed of large single slabs of unhewn granite, and surmounted by a large slab of the same description. The longest chamber was 7½ feet long, by 4¼ broad and 5 feet deep.

"All these Cromlechs had square or segmental apertures which the natives always point out as a proof that these structures used to form the abodes of the pygmy race, described in their legends Some have supposed that these apertures were made use of for the purpose of introducing the cinerary urns and bones of the members of the family into the sepulchral vault, as they died one after the other. I am inclined to this belief, as the urns were invariably discovered in each corner, and often piled one on the top of the other, and these openings are always at the top of the front slab, and immediately below the super-incumbent slab. The doors or apertures were generally found to face towards the east, but strange to say, one was found facing to the north, and a few to the west. They are 1½, 1¾, and 2 feet wide.

"I am glad to be able to state that the excavations resulted in the discovery of several antique-shaped urns and pots, composed of thick red and black pottery, apparently highly glazed, some of which are on four feet, and some are tripods. They are all full of hard earth, apparently well rammed in by the rain-fall of successive monsoons."

Javelins, arrows and daggers were found."

—A correspondent of the *Times of India*, says that Goa powder is a cure for Indian Ringworm.

—The Duke of Edinburgh is expected to visit India in January next.

—*Times of India*: "Lord Mayo, it is understood, will leave England for this country early in December. He must do so to arrive in time to relieve Sir John Lawrence, and secondly, because if he do not then embark, he may find the old adage, of "many a slip between the cup and the lip," disagreeably realized in his own case. It is highly uncertain what view the next parliament may take of the Irish peer's appointment. Under the circumstances, therefore, Lord Mayo must take care to embark early in December, lest he should share the fate of Lord Heytesbury, who when on the point of embarking for India as Governor General, had his appointment revoked by the ministry who had just ousted his Lordship's friends from office. The new ministers sent out their own man, and Lord Heytesbury had to stay at home."

—A Correspondent of the *N. Y. Times* thus describes the rail-laying on the Pacific Railway: "Having finished our repast, we were greatly astonished to find that during the half hour we had been refreshing ourselves in the cars the track had advanced at least half a mile westward. The expertness which the rail-layers show is something marvellous. Each man is trained to do what is required of him perfectly, and the result of this perfect drill and thoroughly systematized labor is the extension of the railroad at the rapid rate which now marks its progress. A platform car, laden with rails which are piled up on its outer edges, is drawn briskly up by a horse which gallops by the side of the track until the car is blocked a few feet from the end of the last rails. Instantly, four stalwart men seize two of the rails by the foremost ends and shove them outward to others who stand on the line of the track. The rails being thus got in position above their destined places, are dropped at the word, and the horse rushes the car forward again the length of the rails and the process is repeated. The spiking and fastening of the rails together follow promptly, and keep pace with the work of laying, this latter operation being performed by men who are especially trained to it. The entire labor is accomplished with a rapidity and expertness which is truly marvellous.

"Many of us now saw, for the first time, the curious prairie-dog villages, of which we had often heard. We passed acre after acre of little mounds, upon which were generally perched, side by side, the dog—constructor of the subterranean abode beneath—and the owl, uninvited occupant of the dwelling—both apparently living together in unruffled contentment. A third denizen of each of these burrows is usually a rattlesnake; but what community of interest there may be between these ordinarily diverse natures, some Buffon or Cuvier will, in time, doubtless discover."

FRIDAY,—September 11.

—A machine for lighting gas-lamps by electricity is about to be used in New York. By means of it the city can be instantaneously lighted, at a less sum than is paid to the lamplighters.

—*Bombay Gazette*: While a few gentlemen of wealth, who have seldon lived in the Mofussil, who are employed at making private fortunes, and know but a little of the language, are joined with the occasional Parsee or native Prince (whose experience of our own laws is necessarily limited) in compiling such disastrous "Acts" as that which altered the Bombay Bank Charter, or that which provided for the relief of insolvent debtors at the expense of honest men, or that which improved on the Revenue Survey, by introducing periodical confiscation, all the executive and administrative officers of the State complain that so many laws are merely so many interferences with substantial justice. Under the present system, we lose most of the benefits which individual energy and conscientiousness originate. If our Collectors were more trusted, and less fettered by laws and orders, their action would be prompter, and their views wider than we can expect at present."

—The subject selected by the Syndicate of the Bombay University, to be written upon by competitors for the Limjee Manockjee Gold Medal—which is to be adjudged in November 1869—is "The Connection between the Physical Geography of India, and the History of the Country."

—The Home Government approve of the Viceroy's action in the matter of the Nawab of Tonk.

—The *Englishman's* frontier correspondent says: "The Akhoond of Swat has called together men from all sides, and despatched them to Oghee, the place where there is a quarrel with the English. He has also despatched his Naib to the same place. He feeds many thousands, and is supplying all with powder and ball. It was re-

ported at Peshawur that a great fight would take place at Oghee on 27th August. The English army will march on that place. Several thousand men, belonging to the Akhoond and the Kohistan, have assembled, and the fight will probably therefore be a severe one."

—Telegram, Lahore, 9th: "The *Lahore Chronicle* of to-day states that the movement of British troops forward is not excepted to take place before the 20th or 25th instant.

"Advices from the frontier state that the Akhoond of Swat has attacked and killed fifty Hindustanees."

—Most of the burying-grounds used by Christians in Bombay are to be closed at the end of the year. What about the Parsee Towers of Silence?

—A marriage tax is recommended. The *Times of India* thinks it would yield three times as much as Mr. Wilson's income tax.

—It is thought that the proposed cess on land for education, in Bengal, would in reality be borne by the ryot as the zemindar would exact it from him. The *Times of India's* Calcutta correspondent says: "Whatever is placed upon the zemindar will be shuffled upon the ryot, with probably additions, so long as the ryot is subject to the landlord influence in its present form. I see no hope for the ryot except in the resumption by Government of the ownership of land. They may deal fairly, liberally, and honestly with him; but under any other conditions, in Bengal at least, there is but one fate awaits him—he must be fleeced."

—Owing to the new system of sea sortage, requests to intercept or redirect Overland letters will not be attended to by the Bombay Post Office.

—Mr. Manockjee Cursetjee, Judge of the Small Cause Court: "I attach no weight to these attorney's notices. They are like the cock and bull, and bull and cock stories, which Ramdass, Purshotumdass, Davidass, and all other asses instruct the clerks to write; and we don't take any notice of these attorney's notices."

—Deaths last week, 259.

—*Bombay Builder*; the Eclipse: "Lieut. Herschel, R. E., observing at Jumkhundee, and Major Tennant at Guntoor, agree in finding the spectrum of the red protuberances to consist of bright lines, with dark spaces intervening, indicating first that the protuberence are self-luminous, and second that they are composed of gaseous, not liquid or solid matter. The latter observer interprets the spectral lines seen, as implying the presence in the red flames, of hydrogen, sodium, and magnesium. The polarization observations of the corona made by the former observer agree with this supposition, that the light of the corona is thus reflected light of the sun, not that of incandescent matter, Six photagraphs of the totality were obtained at Guntoor, and these with *full* particulars of the observations, and the deductions therefrom, will in due time be published after the Societies for whom the observations were made have in the first place received the reports."

—Local items of the week: A child fell from a house and was killed; a Hindoo died from injuries caused by an explosion of gunpowder; another, supposed to be insane, hung himself.

—The English Mail of Aug. 21 arrived this morning. *Overland Mail*: "We learn by a telegraphic despatch from Chester that the Irish limited mail, leaving London at 7.15 A.M. yesterday, passed Abergele station in safety about one o'clock. A goods train had passed half an hour before. Beyond Llanddulas a portion of the goods train to Holyhead seems to have become detached, and ran back down the incline, meeting the mail train, going at about forty miles an hour. There is a curve near. The driver of the mail train, Arthur Thompson, seeing that a collision was inevitable, jumped off and escaped slightly hurt. The stoker, Joseph Holmes, remained. At the back of the goods train was a waggon laden with petroleum oil and when the collision occured the pretroleum exploded. The engine, tender, and three first-class carriages were smashed up together and burnt with pretroleum. Twenty-three passengers for Ireland were all burnt so badly that none could be recognized. A watch was found, with an inscription showing it belonged to Lord Farnham, who was accompanied, it is supposed, by two daughters. The Duchess of Abercorn and family, Lord Hamilton, Lord Castlerosse and family, and Mr. and Lady Selwin-Ibbetson were passengers by the train, but all escaped unhurt.

A committee, consisting of Sir R. Murchison, Sir John Herschel, Sir Henry James, and other gentlemen, has been formed for the purpose of carrying out a survey of the peninsular of Mount Sinai, with a view to determine the line of march of the Israelites and the true mountain of the Law.

TELEGRAPHIC NEWS.

London, September 2nd.—A controversy is taking place respecting the responsibility of the Conservative Government for the increase in the public expenditure since they entered office.—General Peel, Mr. Ward and Mr. Hunt have each written a long letter to the *Times* defending the increase. —There is also a revival of the controversy regarding the aggression of the Russians in Cental Asia.—A speech has been made by the French Minister of Finance in which he expressed his confidence in a lasting peace.—Furlough has been granted to Russian soldiers of 13 and 10 years' service.—Lord Howard de Walden is dead.—The Fenian, Murphy, has been again arrested and ordered to find recognizances. General Garibaldi has resigned his Deputyship (Directorship?)

4th.—At the Cutler's feast at Sheffield yesterday, Mr. Reverdy Johnson, the New American Minister at the Court of Saint James, replying to a toast, said he came to England as the messenger of peace, and added that the American people warmly reciprocated the friendly feeling of Englishmen towards them. Our differences had now all disappeared, England and America being as one people.

5th.—A verdict of manslaughter has been passed against the breaksman of the goods train by which the Abergele catastrophe on the Holyhead line was caused.—The Burmuda floating dock has been successfully launched after one failure.—Mr. Reverdy Johnson has made another speech at Sheffield, in which he said he had been instructed to do his utmost towards the preservation of peace between England and the United States.—The Press to-day feel confident that Mr. Johnson's speech may be regarded as the settlement of existing difficulties.—The West India Mail Company's factories at Southampton have been destroyed by fire.—Congratulatory addresses to the Queen on the preservation of the life of the Duke of Edinburgh, have been presented from Culcutta, Madras, Lahore, Lucknow, Dacca and Oude —The names of General Sir Francis Cockburn, and General A. F. Macintosh appear in the Obituary of the week.

9th.—The Committee appointed to report upon the question of Extradition recommends an extension of the law relating thereto.—Lord Francis Baring Ashburton is dead.—General William Durham has been gazetted Colonel of the 117th (3 107th) Foot.

New York, September 2nd.—The Republicans have carried the Vermont elections by increased majorites.

8th.—General Grant has authorised the troops to aid the civil authorities in the Southern States

Miscellany.

—A work has lately appeared entitled "The Ever Victorious Army, a History of the Chinese Campaign under Lieut. Colonel C. G. Gordon, and of the Suppression of the Tae-Ping Rebellion." It is by Mr. Andrew Wilson, formenly editor of the *China Mail*, and son of the Rev. Dr. Wilson of Bombay. The work is spoken of very highly by the Home Papers.

—*Scientific American.* Nearly twenty years ago the medical journals of the world recorded a most singular case of a laborer in Cavendish, Vt., who, while engaged in blasting had a tamping iron blown entirely through his head, but who actually recovered within sixty days. Such a surprising and unprecedented result at the time of its announcement was generally disbelieved, and provoked great discussion, many eminent surgeons pronouncing it a physical impossibility; but the subsequent public exhibition of the individual himself, convinced the most skeptical, and verified the first report of Dr. John M. Harlow, the attending surgeon who published the case. At a very recent meeting of the Massachusetts Medical Society, this gentleman read a paper giving a history of the case, and presented to that body, the veritable skull which sustained the injury.

The accident occurred on September 13th, 1848, and was caused by the tamping iron striking fire from the rock, exploding the powder and driving the bar, which was nearly four feet long by one and one quarter inches diameter, and weighed thirteen pounds, through his head; entering under the cheek bone, passing inside an inch behind the eye and out of the top of the head in the center, two inches back of the line where the forehead and hair meet. The opening in the skull was two inches wide by three and one half inches long, and the brain was hanging in shreds on the hair. In fifty-nine days the patient was abroad. Soon after, with his tamping iron—which he carried with him until the day of his death—he was exhibited in Barnum's old museum, in this city, and several years after he left the city for South America. His general health appears to have been good until 1859, when it began to fail. At that time being in California, he was taken with epileptic fits which finally caused his death in May, 1861, twelve years and eight months after the accident. Dr. Harlow kept himself informed as to the history of his patient, and on his demise obtaining possession of both the skull and the iron, made the disposal of the same as mentioned above.

The effect of the injury upon the man seems to have been the destruction of the equilibrium between his intellectual faculties and the animal propensities. He became capricious, fitful, irreverent, vacillating, impatient of restraint, a child in mind, an adult in physical system and passions. During his South American life he was a coachman, and underwent great hardship. It appears the man could see out of his left eye though the lid was not subject to his will. In summing up his paper Dr. Harlow presented these views:

1st. The recovery is attributed solely to the *vis vitæ, vis conservatrix.* or if some like it, *vis medicatrix naturæ.* 2d. This case has been cited as one of recovery; physically the recovery was nearly or quite completed for the four years immediately succeeding the injury, but ultimately the patient succumbed to progressive disease of the brain. Mentally the recovery was only partial; there was no dementia; intellectual operations were perfect in kind, but not in degree or quantity. 3d. Though the case may seem improbable, yet the subject was the man for the case, as his will, physique, and capacity for endurance, could scarcely be equalled; the missile was smooth and pointed, dilating and wedging off, rather than lacerating the tissues; the bolt did little injury until it entered the base of the brain, and that opening served as a drain for the blood and matter and other substances that might have caused death by compression; the part of the brain traversed was the part that could best stand such a shock with the least injury.

—A home paper says: "An experiment has been going on in Nottinghamshire for the last eight years concerning the training of evangelists. For three years the labor had been carried on in a private way, and five years ago a conference held at Derby, decided that the work should be continued, fixed upon Nottingham as the place, and took measures to found there the Congregational Institute for Theological and Missionary Training. At the end of the first year the house which had been occupied had to be exchanged for larger premises, and now a new building has been erected in the Forest Road, and inaugurated for the uses of the future of the enterprise. It was stated that during about five years no fewer than 300 applications had been made for the privileges of the Institute; resulting in the reception of 101 on probation. Of this number, eight were advised during, or at the close of, their probation to withdraw, and eight others, for various and sufficient reasons withdrew. Of these 85 probationers, 14 have been transferred, or are in process of transfer to other institutions, 34 still remain, and 43 have gone out to their work. Of these, 21 have settled in pastorates, while 22 have gone to evangelistic labor. Within ten months no fewer than 129 applications have been made for men trained there. The total cost of the building without the land has been £5,400. During the first three years there was a balance in favor of running expenses. In the fourth, ending in August last, the balance was on the wrong side, to the extent of £280 16s. 9d. The new accommodations can receive and train 100 students

THE DETROIT CONVENTION.

BY JAMES WILLIAM KIMBALL.

The convention of the Young Men's Christian Association at Detroit, is something to be remembered always. Taken as a whole, I have little ca-

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pectation of ever witnessing again on earth so many of the elements of heaven, with so little of the alloy of the earth. It is not to be doubted that human frailty was there, for it is everywhere; but that earnest Christian words and noble aspirations were in the ascendant is sure; and many lessons there seen and heard, deserve to be treasured up with carefulness and thanksgiving to God.

1. It is but simple justice to say that our honored President, H. Thane Miller, Esq., of Cincinnati, was born to fill his office. In close attention to the speakers, in strict fidelity to the rules of the Convention, in invulnerable good nature, good sense, quick wit, and genial kindliness to every-one; above all, in tender and continuous sympathy with God in Christ, and with Christ in us, and in solicitious and successful endeavor to keep the communion of the saints unspoiled, I have never seen his equal. At the very first sound of Mr. President," he would turn instantly to the speaker, with, "Name?" "Place?" "Smith, Brother Smith of Rome will address the Convention." And, will it be believed? brother Miller is *blind*! First lesson: Let no young man despair of usefulness because of disabilities. To all who feel that they are circumscribed, the Master says, "Wait on the Lord, be of good courage;" "ask, and ye shall receive" *usefulness*.

2. The strict enforcement of the five minute rule absolutely excluded tediousness. Second lesson: Men can learn to come to the point—when they must.

3. The advantages to be secured through a single-hearted, and thoroughly competent business committee, were never more apparent. Third lesson: Delegates to Christian Conventions should understand that five or six hundred working Christians intuitively discern and reject all narrowness and self-seeking; and they know how to hold their business committee to the same discrimination.

4. The suggestions for increasing usefulness, and illustrations from present endeavors, were of great interest. Street preaching was both recommended and illustrated. Every evening the hour preceding the session of the convention was improved, at three or more points, by earnest men, gifted with strong lungs, who oftentimes drew large crowds; and instances were reported of men induced to ask prayer, and to acknowledge an earnest desire to find Christ. Fourth lesson: It is scarcely possible to set a limit to the usefulness of men who have a passion for honoring Christ and saving souls. They will be heard and heeded.

5. The prayer-meetings were filled with heart-utterances, and so were intensely interesting. The question "How shall we make our prayer-meetings more interesting?" was much discussed. If there is a better answer, or indeed any answer, apart from that supplied by Jude, I know not where it is to be found; "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Fifth lesson: *Every one may* have an intensely interesting prayer and praise meeting, if he will adopt Jude's prescription, supplied by the Holly Ghost.

6. It was admitted on all hands that Christians need reconstruction as truly as the men of the South; that they have lost sight of the enlisting oath of every true soldier of Christ, "to seek first the Kingdom of God and his righteousness;" and of that rule and regulation, "that no man seek his own, but every man his neighbour's good;" and of that other rule, "Let every one of us *please his neighbour for his good* to edification. It was owned by some, perhaps by many, that our Lord's declaration, "Ye cannot serve God and Mammon," sounds very much like the declaration, *No Christian can innocently aim to be rich*; because the desire to be rich inflames selfishness, and repels the souls we ought to win. The faithful Christian could not permit any bargain-making to divest him of the highest vantage ground for saving a soul. Sixth lesson: Turn from gold that perisheth, to the crown of stars that will shine for ever and ever.

7. It was agreed to uphold the Christian Press; and these resolutions were adopted:

1. "That this convention honors the Christian Press of America, and recommends that the Association avail themselves of this instrumentality more than ever before; at the same time imploring our compatriots to do all in their power to enlist for our work a warmer sympathy, and a more earnest co-operation and support.

2. That we depend on Christians, everywhere, to give us the means to scatter good books and tracts *abundantly*.

3. That the various tract and religious publication societies deserve our thanks for the pains they have taken to give us inexpensive, pointed and attractive little books, well adapted to saving souls."

Seventh lesson: Christians ought to *flood the land* with attractive religious publications, and may in so doing save a multitude of souls.

8. Lay preaching was declared by common consent to be the bounded duty of all young men. He that has heard the gospel, must communicate it; "Freely ye have received; freely give"; and especially to those whom the clergy cannot reach. The earnest desire and endeavour of the young men to *strengthen the clergy, and add to their hearers*, was iterated and reiterated. Eighth lesson: Our young men have a mind for the work; and he is wise who does his utmost to encourage and assist them. If a man desires the office of a bishop he desireth a good work; yet not good for him if he be not apt to teach and eager to teach young men to spread the gospel. If the young men in our colleges and theological seminaries wish to make full proof of their ministry, let them at once organize themselves in Young Men's Christian Associations and fraternize with these who have an hearty good will for them, and who will gladly receieve them to full fellowship, and share with them the lesson and blessings of their more active life.

Finally, let everybody who can, sing, and sing with the unsoiled simplicity, tenderness, piety, and fervor of Mr. Miller, and of the other kind friends from Cincinati, to whom we owe more than any words can acknowledge. Shall we ever forget those solos, duets, quartets, and grand congregational hymns, and choruses? Never!

In the very beginning of our meetting we were—

"Aware of an Angel
Who was going swiftly by,
With the gladness of one who goeth,
In the light of God Most High".

He came with a summons for an aged servant Dr. Duffield. And so as the gates of the Holy City were opened to lot him in, we looked in after him; and we thought over the words of the Angel;

"Weep not, he said, for unto you is given
To watch for the coming of His feet
Who is the glory of your blessed Heaven;
The work and watching will be very sweet,
Even in an earthly home;
And in such an hour as you think not
He will come."

—[*Congregationalist.*]

PASSENGERS ARRIVED.

Per *Malta*, 5*th*:—

From Southampton.—Captain Colomb and man servant, Mr. C. Windle, Mr. J. W. D. Farrant, Mr. Graves, Mr. J. Hesher, Mr. E. J. Petts, Mr. J. Schmuck, Capt. Bernard, Mr. M. J. Higgins, Miss. Reid, and Mr. Marsh.

From Suez.—Mr. and Mrs. T. C. Montandon, and Mr. A. M. Ross.

PASSENGERS SAILED.

Per *Sumatra.*—*For Marseilles.*—Mr. Smith, Mr. Brombley, Mr. Cordeaux, Mr. Piper, and Mr. Sassoon.

For Southamton.—Mr. R. Bullock, Captain Blair, and Captaiu C. McInroy.

For Suez.—Professor Dr. Spoerer, Mr. C. Koppe, Dr. Tietjen, Dr. Engelmann, Mons. Rolland, Lieut. W. Douglas, Mr. Gilbert. and Mr. James Geddes.

For Aden.—Assistant Apothecary Fernandes.

DOMESTIC OCCURRENCES.

BIRTH.

CHAPMAN—Sept. 5th, at Malbar Hill, the wife of C. E. Chapman, Esq. C. S, of a daughter.

DEATH.

ROONAN—Sept, 8th, at Love Lane, Byculla, Michel Frederick, the beloved son of Mrs. and Mr. Roonan.

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